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Vol. 72, No. 40 **October 20, 1983**

In This Issue
5th anniversary of Pope John Paul II highlighted, beginning on page 1.

The papacy of John Paul II — A 5-year assessment



'I am convinced...sometimes it is necessary to do something of what is too much'

By Father Kenneth J. Doyle

VATICAN CITY (NC) — Within five years of his election as head of the Catholic Church, Pope John Paul II has travelled more than 155,000 miles and made the world his pulpit.

The mileage figure is for his 20 trips outside Italy and his 38 trips to Italian sites outside Rome. It makes the pope, who was elected Oct. 16, 1978, the most widely travelled pontiff in history.

NEWSMEN WHO cover his foreign travels marvel at the energy of the 63-year-old Pope John Paul, who often delivers six or seven major speeches a day during his trips.

To the pope, his choice of the world as a pulpit was a natural one. Asked whether he planned to reduce his foreign travel because of the attack on his life in May 1981, the pope laughed off the suggestion, saying that "a doctor must visit the sick, and I must visit my people."

Twenty centuries ago, when Jesus Christ trod the paths of the Holy Land, a day's journey was 14 miles. One day in 1982, the present vicar of Christ flew 7,200 miles, to carry a message of peace to Argentina, a country which was at war with Great Britain.

THE POPE does not limit his messages to the people of a single country when he travels. Sensitive to the value of modern communications, he knows that the world is tuning in to what he says.

"Pope John Paul is very concerned about the Church and the authentic teaching of the Church being presented. This often makes him seem as if he's coming from a negative point of view, which is very unjust. That isn't his mentality."
Most Rev. Leo T. Maher
Bishop of San Diego

In June, NBC budgeted $1 million to cover the pope's one-week trip to his native Poland. During eight days in Central America in March, many wire services regarded the pope as the world's top story on six of those days.

The foreign trips not only have marked Pope John Paul's pontificate, but they also give a glimpse at the changing face of the Church. Fifty-eight percent of the world's Catholics live in underdeveloped areas of the world and the pope has made special efforts to visit them. Four of his trips have been to Latin America, two to Africa and one to Asia.

ALTHOUGH THE impact of the pope's journeys has never been studied scientifically, some results are evident to Church officials in countries he has visited. In Ireland, vocations to the priesthood jumped by 20 percent following the pope's 1979 visit. In 1980, a year after the pope made his first trip to Poland, 80 young men entered the major seminary for the Archdiocese of Warsaw. The figure a year earlier had been 45.

Other results, though harder to quantify, also have been mentioned.

Filipino Cardinal Jaime Sin of Manila has said that he noticed within the people

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Community broad-based at St. Charles School

By Deacon James Steinberg

IMPERIAL BEACH — Involvement, says Mrs. Mary Bixby, principal of St. Charles School, is a two-way street. Not only does the parish parochial school benefit from the input of time and activity by parents and members of the larger community, but so do the participants themselves.

Now in her second year at St. Charles, Mrs. Bixby counts on the daily assistance of a dozen or more parents for everything from helping out in the school library to preparing hot lunches on the days that it is offered.

BUT UNDER a new electives program being offered for the first time, members of the Imperial Beach community, including Mayor Brian Bilbray, are now on "staff" as instructors, or assisting with the health care of the students.

Mrs. Bixby came to St. Charles last year after teaching for 13 years at St. Rose of Lima School in Chula Vista. She is, in fact, no stranger to the South Bay, being educated at St. Rose of Lima and nearby St. Pius X; she went to Marian High School, which is across the street from St. Charles and where most of its graduates go; and graduated from the University of San Diego.

The idea of broad-based community involvement, centering on the electives program, was something Mrs. Bixby had long wanted to try, but she postponed it during her first year at St. Charles until she could "get a sense of the community and the children."

THEN, WITH the assistance of Mrs.

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ORDINATION PROCESSION — Benedictine Father Nathanael Hauser, center with beard, follows members of his community at Prince of Peace Abbey in the procession of his ordination Mass last Sunday. Bishop Maher was the ordaining prelate. Father Hauser recently returned to the abbey after completing studies in Rome; his is the fourth ordination in the history of the abbey.

Father Hannar dies at 72

STOCKTON — Franciscan Father Rupert Hannar, 72, died here Oct. 9 at St. Mary Church, where he was pastor.

Father Hanner served at Mission San Luis Rey in Oceanside from 1969 to 1982, and was spiritual director to the lay Franciscan communities based there and at Immaculate Conception Church in Old Town.

FATHER HANNER was born in Laurel, Montana, and entered the Franciscan order at Mission San Luis Rey in 1930; he was ordained to the priesthood in Santa Barbara in 1936. He was also involved in pastoral ministry in Banning, Los Angeles, Sacramento, and worked with the Papago Indians in Arizona for 14 years.

A Mass of Christian burial was celebrated at Mission San Luis Rey Oct. 14, with interment following in the friar's vault in the Mission's cemetery.

To hit or not to hit?

By Susan Nowak

DEL MAR — Incident at the race track not too long ago: The odds were changing on a television monitor when a child cried out. Her sobs were heard by everyone because they were so loud and because the crowd was stunned — into silence.

The girl, 50 pounds and three-feet tall, was running from a man, six-foot-three, who was striking her with a thick leather belt. A few bravely voiced protests were heard above the crack, crack, crack of the belt.

A SICK silence followed. What do you do? It's not your child. But the question went through everyone's mind: is this discipline or child abuse? And where do you draw the line between the two? The scene illustrated the fact that discipline is a personal matter open to a wide variety of approaches.

Providing discipline guidelines for parents is impossible, Dr. Gerald Sperrazzo said. "The days of Benjamin Spock are over," said Dr. Sperrazzo, University of San Diego psychology professor since 1966.

In general terms, he suggested that "parents have to establish an intimate,

Please turn to page 8



BODY BLESSED — New York Auxiliary Bishop Francisco Garmendia blesses the body of the late Cardinal Terence Cooke at St. Patrick's Cathedral; burial was Oct. 10 in the cathedral.

Briefs

'MISDIRECTED' — U.S. policy in Central America is "profoundly misdirected," Archbishop John R. Quinn said in a pastoral letter. Because of the increasing number of military personnel in Central America, "many responsible persons in our country express the fear that we are committing ourselves to a policy which will inevitably involve the direct intervention of U.S. fighting forces." The archbishop asked parishes and religious communities in the archdiocese to see to what extent they could offer sanctuary to Central American refugees.

NEW TO PHILLY — Cardinal John Krol told priests at a clergy conference that beginning Nov. 27 Catholics in the Philadelphia Archdiocese may attend Saturday evening Mass to satisfy their Sunday obligation. Philadelphia was the only diocese in the United States where the Saturday option was not offered. The change begins with the introduction of the revised Code of Canon Law, the cardinal said.

CONFLICT — Neutral work rules which conflict with the needs of religious minorities have replaced blatant religious bigotry as the most serious problem of religious discrimination in employment, said the U.S. Commission on Civil Rights. The commission stated that practices such as requiring all employees to work on Saturdays no matter what their religious beliefs can be a violation of the religious freedoms guaranteed by the Constitution.

WATT'S NEW? — The resignation of Interior Secretary James Watt will not result in a change in Reagan administration policy on the environment and natural resources, the executive director of the National Catholic Rural Life Conference said recently. Instead, the resignation may only lead to less public attention to the issues raised during Watt's almost three-year tenure at the Interior post, said the official, Gregory Cusack. "Like Anne Burford (former head of the Environmental Protection Agency), Watt carried out faithfully what they (the Reagan administration) wanted done," Cusack said.

NUN DIES — One nun was dead and another was in critical condition after an explosion at their provincial house in rural Dighton, Mass., 10 miles from Fall River. The explosion is believed to have been caused by a back hoe that ruptured a gas line.

Official

Bishop Leo T. Maher

Friday, Oct. 21, 7 p.m., Lemon Grove, St. John of the Cross Church, investiture of Msgr. Anthony Chylewski and Msgr. J. Raymond Moore as honorary prelates.

Sunday, Oct. 23, 11:30 a.m., Rancho Penasquitos, dedication of Our Lady of Mt. Carmel parish center.

Sunday, Oct. 23, 7 p.m., La Jolla, All Hallows parish, testimonial dinner for Spanish Speaking Organization.

Tuesday, Oct. 25, 9:30 a.m., San Diego, St. Francis Seminary, Priests' Council meeting.

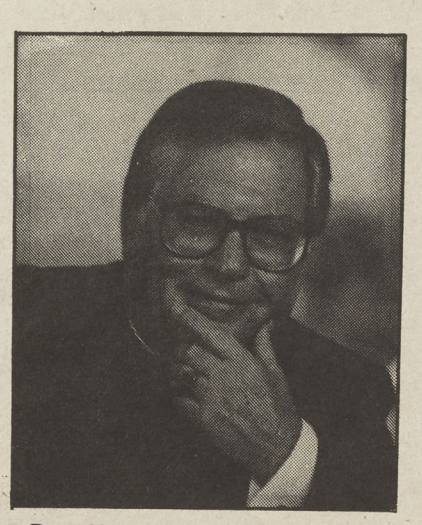
Tuesday, Oct. 25, noon, San Diego, bishop's dining room, luncheon honoring Thomas C. Barger.

Wednesday, Oct. 26, 11 a.m., San Diego, Stardust Hotel Mass, Diocesan Council of Catholic Women convention.

Wednesday, Oct. 26, 7 p.m., San Ysidro, Our Lady of Mt. Carmel Church, investiture of Msgr. Francisco Aldasoro as honorary prelate.

Father Peter M. Escalante,
Secretary

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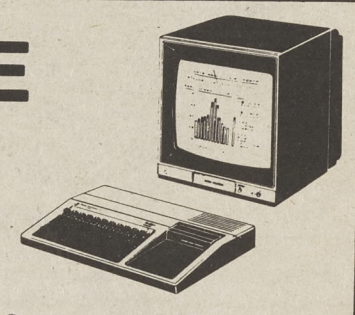
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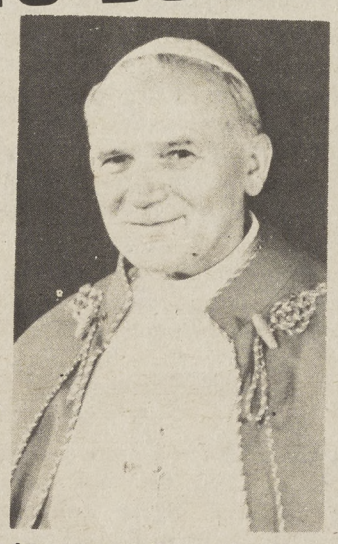
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U.S. bishops see no conflict with pope

By Sister Mary Ann Walsh

VATICAN CITY (NC) — The U.S. bishops' peace pastoral and a news magazine's implication of conflict between Pope John Paul II and the American hierarchy have caught the attention of bishops from around the world.

"We're getting very much feedback on our nuclear disarmament letter," said Cardinal Joseph L. Bernardin of Chicago at a press conference sponsored by the U.S. delegates to the world Synod of Bishops, Oct. 7.

"IT SEEMS like every delegate has read it in its entirety or at least knows about it," added Cardinal Bernardin.

Cardinal Bernardin, who headed the committee which drafted the pastoral, said that many synod delegates have spoken to him about the letter.

"They have been very supportive and encouraging and very grateful that we took the initiative," he said. "A number said that our letter gave them the motivation to work on their own statements."

CARDINAL BERNARDIN and Archbishop John R. Roach of St. Paul-Minneapolis, president of the National Conference of Catholic Bishops, represented the U.S. synod delegates at the press conference.

Archbishop Roach said that the bishops also have received some attention because of an article in the Oct. 10 issue of ***Newsweek*** which suggested conflict between the pope and U.S. bishops.

He said that some non-U.S. bishops, speaking tongue-in-cheek, had said, "Quit picking on the pope."

"WE'RE NOT picking on him and he is not picking on us," Archbishop Roach said. He noted that the pope has spoken strongly to groups of U.S. bishops recently on numerous controversial church issues such as individual confession, the role of Religious and the need to combat breakdowns in family life.

"He speaks directly to us," Archbishop Roach said, but this is simply "a new chapter in collegiality" and an example of how the pope relates to a large bishops' conference.

Archbishop Roach called the U.S. hierarchy "a big conference, one which is hard to ignore." He added, "If I were the Holy Father I'd watch us carefully too."

CARDINAL BERNARDIN and Archbishop Roach said that they do not ascribe any negative meaning to the pope's strong words to U.S bishops nor to a study of U.S. seminaries which the Vatican has ordered.

Community broad-based at St. Charles School

Continued from page 1

Jackie Palmer, who has children in the school, the electives program began to take shape. Mrs. Palmer is very active in the Imperial Beach community, having served as vice-mayor; as a city councilwoman; as a delegate, appointed by the governor, to the commission on the two Californias; and with a local bi-lingual crisis center.

This semester, students at the junior high school level (grades 6, 7 and 8) had a choice of six elective subjects on Friday afternoons in lieu of one of two regularly scheduled weekly physical education periods.

Mayor Bilbray, a former St. Charles student himself, is teaching a 10-week course on the South Bay, its past, present and future; a class in first aid is being taught by Mrs. Debbie Kratz of Coronado Hospital's burn unit; and two St. Charles parents, Mrs. Catherine Maier and Mrs. Elena O'Hara, are teaching courses in dancercise and crafts.

"THE PARISH is our immediate community," says Mrs. Bixby, but community involvement at St. Charles School extends beyond the parish and the electives program. For example, Dr. Greg Phillips has volunteered his services as school doctor, and provides free examinations under certain circumstances, among other services rendered to the school; last year Dr. Jay Morgener provided free dental exams to half the student body last year (the other half had hearing tests).

Parent participation is vital to the Catholic school, believes Mrs. Bixby, and parents of prospective students are advised of the commitment expected of them during the pre-acceptance interview.

"We have a very dynamic staff and are pleased to share with our parents what is happening at St. Charles," she said. "Parent participation, not only in the immediate lives of their children, but in the school community, is absolutely essential."

THIS "SENSE of family" within the school, and even extending to the parish and the larger community, is what makes the Catholic school distinctive, over and above its academic excellence, believes Mrs. Bixby.

"The Catholic school is founded on the deep commitment required of its teachers and a strong sense of vision. Certainly we're commited to an excellence in education, but also to a strong sense of Christian values. We want our students to bring those values and to be active and involved participants in what's happening around us," said Mrs. Bixby.

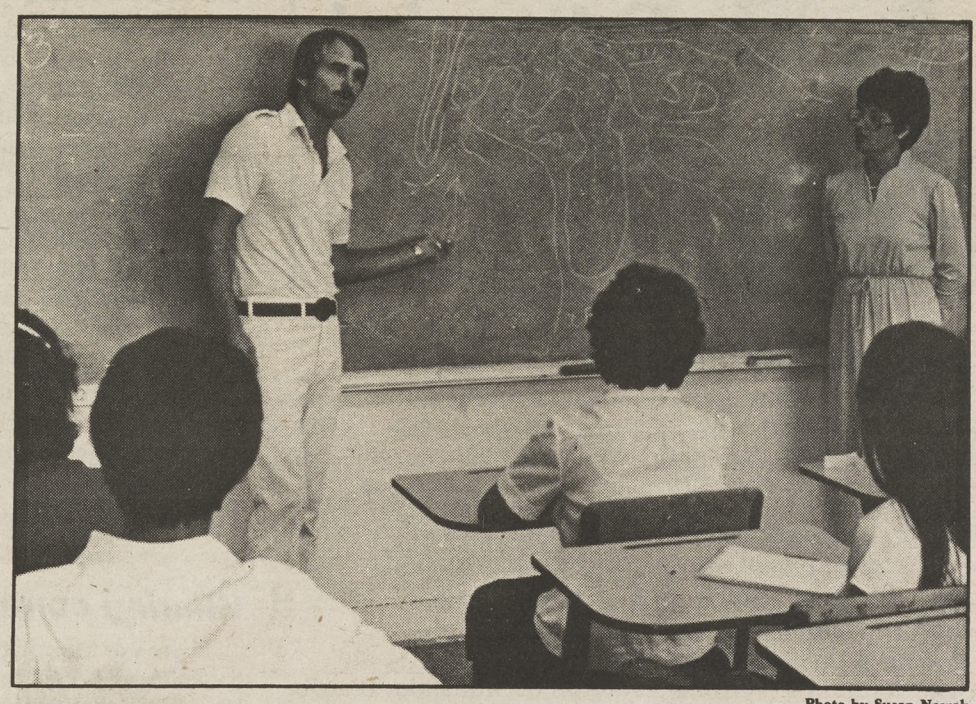


Photo by Susan Nowak

Mayor Brian Bilbray, Mrs. Mary Bixby
Bringing the community into the school

"Isn't that what the whole Church is doing at every level, the bishops and the pope?" she asked.

ALTHOUGH A lot is happening at St. Charles — "We have many firsts this year," said Mrs. Bixby — including computer-assisted teaching, the teacher is the bottom line in education, with everything else, including the computer itself, only a supplementary aide.

"The teacher is the best instrument for education in the classroom," said Mrs. Bixby.

Says society 'desensitized' to abortion

By Stephen Karlinchak

PITTSBURGH (NC) — Contemporary society has become desensitized and indifferent to an anti-life mentality, said Jesuit Father John Powell, author of 12 books, including ***Abortion: The Silent Holocaust.***

Father Powell told 500 participants at the Pennsylvania Pro-Life Convention Sept. 30-Oct. 2 that a lack of sensitivity and indifference are greater threats to the pro-life movement than are legal setbacks.

"THE SADDEST thing to me, the thing that I find the hardest, the most depressing in the struggle for the respect for life really isn't the big setbacks in the courts but the indifference of so many people who supposedly believe in love and in all the same things you and I do, but they don't do anything," he said.

Father Powell, a professor of theology at Loyola University of Chicago, said that the process toward desensitization was outlined in a 1970 editorial written by five physicians for a medical publication.

The editorial, he said, explained the "new ethic" — that the "quality" of life supercedes the sanctity of life.

"THE DOCTORS who wrote this editorial said that in order to get this new ethic accepted, they would have to "desensitize the public," Father Powell said.

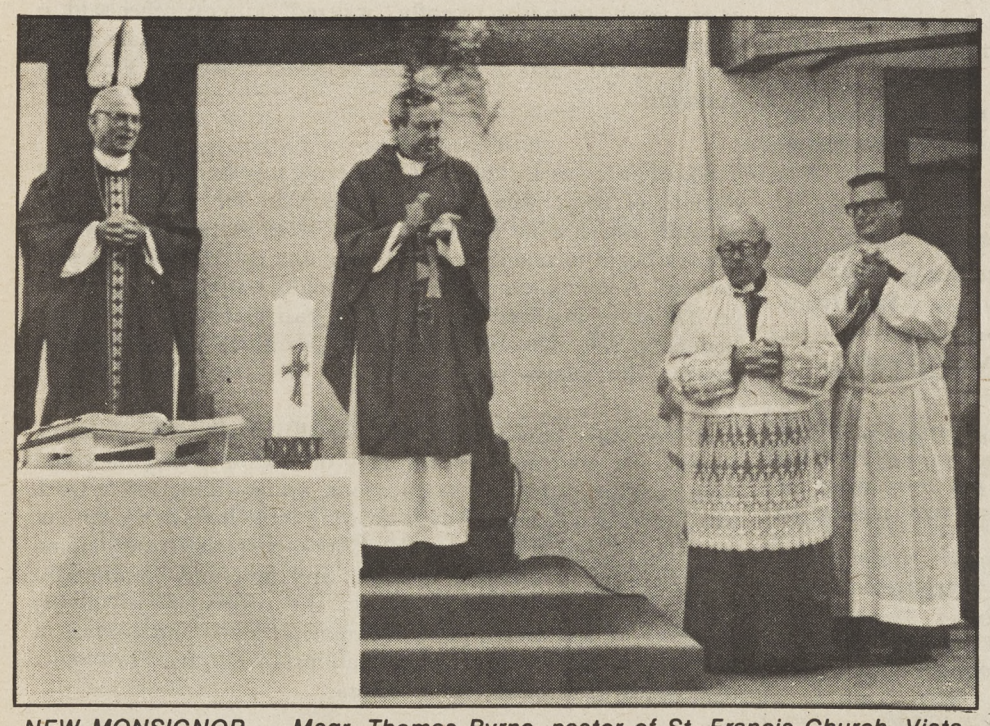
"They mentioned that you shouldn't refer to abortion as killing," he said. "You have to separate abortion from the idea of killing, even though everyone knows it is."

The real "casuality," Father Powell said, "is humanity. We have lost or are losing our sense of humanity."

IT IS as if someone has "gone into the storehouse of life and changed all the pricetags," he said. "The things that were once dear, like human life, are now cheap. Things that were once cheap and valueless are now very important."

The pro-life movement, he said, must help people realize "that only religion can help us remain human. Religion is the only humanizing thing that can keep our world sane."

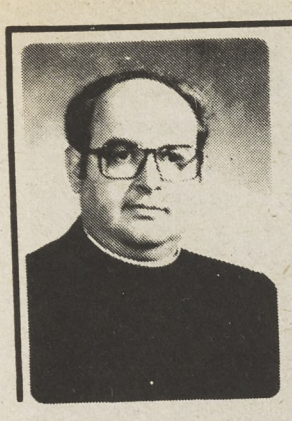
The Jesuit also told convention participants that in their pro-life activities they must be loving, even toward "pro-choice" advocates.



NEW MONSIGNOR — Msgr. Thomas Byrne, pastor of St. Francis Church, Vista, second from right, is shown during ceremonies last Saturday in which he was invested as an honorary papal prelate. More than 30 priests concelebrated Mass with Msgr. Byrne and Bishop Leo T. Maher.



HAPPY 100th — Jennie Condon, a resident of Nazareth House, marked her 100th birthday Oct. 11 with a Mass and party. The Mass was celebrated by Msgr. Robert Callahn, pastor of St. Charles Borromeo Church, who is shown here celebrating a moment with the birthday girl.



Editorial

By Brother William Bilton, CJM

Yellow journalism

An unsigned reader, responding to a recent editorial, has provided me with an example of the worst yellow journalism to cross my desk.

It was in the form of a column by R. Emmett Tyrrell, editor of the ***American Spectator*** and it serves as one of the foremost examples of mass character assassination to come down the pike lately. It's primary target? Today's American Catholic clergy.

The columnist — in his cauldron of innuendo, diatribe and calculated derision — concocts a bizarre brew of guilt by association between a "priest in a pink suede suit" who was "all wrong" and "unusually disagreeable" and "large numbers of Roman Catholic priests and nuns." (Not to mention Brothers.) The concoction is spiced with outlandish attacks on at least three prominent Catholic archbishops.

Tyrrell, who comes off as a low-grade imitation of the Catholic Church's media wit and conscience, William F. Buckley, goes on to use the new right-wing publication ***Catholicism in Crisis*** as his guidebook to "the Catholic clergy's growing absorption with left-wing politics and style."

As though responding to the Gospel message itself, Tyrrell offers homage to the magazine — "a vigorous new religious publication" — for alerting him to priests and bishops engaged in "manifest clericalization" of the Church by making pronouncements on political, economic and social order and foisting them on a naive and unsuspecting laity.

And not only are these priests and bishops betraying and manipulating the laity, they are — in their activities and pronouncements — stepping over that sacred line of demarcation called separation of Church and state, which he describes as a "famous value." Ouch.

Parroting ***Catholicism in Crisis***' paramount preacher, Michael Novak, he warns that this new Catholic "clerocracy" is not only leaving the laity "befuddled and uneasy" but playing into the hands of the "anti-papists" — whoever they may be.

Tyrrell goes on to describe Archbishop John Quinn of San Francisco as telling Catholics in the military to refuse orders to detonate a nuclear weapon; Archbishop Raymond Hunthausen of Seattle as "intimidating parishoners" into with-holding half their taxes to protest military spending; and Archbishop Edward O'Meara of Indianapolis as making himself the center of a public scandal by casting aside respected pastors. Presenting the facts of these three incidents evidently didn't occur to Tyrrell.

He doesn't stop there. He says these prelates have counterparts all over the country. Now here — for the wrong reason — he is undoubtedly correct.

Tyrrell is entitled to use his column to express his alarm about anything, including alleged abuses by the Catholic clergy. But to equate the "demeanor" of one priest in a pink suit with "large numbers" of priests and Religious is specious. And to equate "clericalization" of the Church with prelates speaking out on serious moral issues goes beyond comprehension.

Obviously, the column is calculated to inflame and arouse the laity against anyone — bishops, priests, Religious or laity — who involve themselves in what Tyrrell pejoratively calls "social justice."

Conservatives and traditionalists in the American Catholic community form an ample, responsible and caring segment of the People of God. They are legitimately concerned about what they see in the Church and society as a breakdown in personal and collective morality.

But they are ill-served by the likes of Tyrrell whose column reeks of flagrant misrepresentation of the Catholic clergy and outright fantasy in its appraisal of the hierarchy.

And if this isn't enough, Tyrrell ends his column by referring to "the late Jesus of Galilee." Did the Resurrection and our faith in a living Jesus escape the author?

Letters . . .

'Latest letter'

I write with regard to the latest letter from your perennial correspondent, J.V. Jacoby. Mr. Jacoby states that "some foolish theologians" suggest that Catholic teachings can be changed "to reflect the signs of the times."

The person who popularized that concept of "reflecting the signs of the times" was His Holiness Pope John XXIII. Pope John used that very phrase repeatedly and despite much opposition, during the opening days of Vatican II.

I am amused that Mr. Jacoby, ultramontanist that he appears to be, would dare refer to any Pope as a "foolish Theologian."

Rev. Louis Copestake
San Diego

'Glaring contrast'

There was a glaring contrast in the Oct. 6. ***Southern Cross,*** between Joe Jacoby's letter to the editor and statements contained in the article on women's roles in the Church.

Mr. Jacoby accepts the teaching authority of the Church and supports the Church to which he belongs. The statement by the Women of the Church Coalition however, reeks with defiance and perhaps worse. I refer to the following paragraph: "The Pope's reiteration of traditional prohibitions on women's ordination, birth control, premarital sex and homosexuality 'deny full personhood'..."

Deny full personhood??? I suppose sin is a part of personhood, but should we support it? The above intimates that this coalition is supportive of homosexuality, premarital sex, birth control and the ordination of women. The teaching of the church is that active participation in any of these is under pain of mortal sin.

Perhaps these people should re-examine their beliefs and either adopt the Church's teachings or stop masquerading as Catholics and find a Church that will change rules from time to time to suit their current whims.

Allan J. Potts
San Diego

Hospices needed

We read in ***Southern Cross*** there is a need for 10 additional parishes here because of a growing Catholic population.

How about two or three hospices where the elderly who have quite a long case history of illnesses can be sent? At present the practice is to place them in a hospital.

They languish in intensive care units after surgery, x-rays, etc.

In a hospice, they would be surrounded by relatives and friends. The nurses would see to it that they do not develop bed sores, which are as painful as any terminal disease.

Several months in a hospice does not cost the patient as much as one week or 10 days in a hospital.

Also, in a hospice, the atmosphere is more conducive, comparatively, to dying in peace and dignity.

In England the hospice has been a success. We do have need of it here.

(Mrs.) Frances J. Woodson
San Diego

SOUTHERN CROSS

Official newspaper of the Diocese of San Diego. Published every Thursday except the week of July 4, the third week of August, and the last two weeks of December.

Publisher
Bishop Leo T. Maher
Editor
Brother William Bilton, CJM
Mailing Address:
P.O. Box 81869
San Diego, CA 92138
Second class postage paid at San Diego, CA. (USPS 505-660 ISSN 0745-0257)

The Pope Speaks



'Uproar' over contraception?

VATICAN CITY (NC)— A front-page article in the Vatican newspaper Oct. 7 strongly defended Pope John Paul II's stand on contraception and said reaction to it was a clear sign of "the loss of the sense of God" in the Christian world.

The article said the pope's remarks offended those who "have absorbed, often uncritically, the deformed and mutilated scale of values that is congenial, in industralized countries, to a civilization that is pragmatically materialistic, atheistic and pleasure-seeking."

On Sept. 17, the pope told a seminar on "responsible procreation" that users of artificial contraception "attribute to themselves a power that belongs only to God: the power to decide in the final instance the coming into existence of a human being."

The pope said contraception can never be justified, and "to think, or to say, anything to the contrary is tantamount to saying that in human life there can be situations where it is legitimate not to recognize God as God."

"The uproar that developed around the words of the pope appear as a clear and significant confirmation that the loss of the sense of sin, so widespread in countries with ancient Christian traditions, is growing into the loss of the sense of God," the article said.

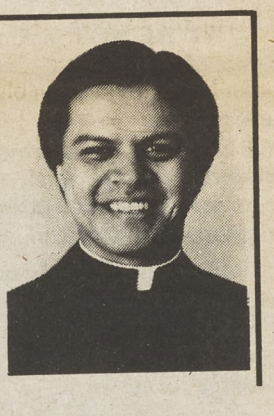
"A practical atheism has subtly penetrated the hearts of those who delude themselves as still being Christians, while they have accepted ideas and lifestyles in which there is no room for God recognized as God, but only for a puppet-god," the article said.

"To this puppet-god are given rituals and exterior gestures, but belief in him doesn't touch at all the real individual, family or social life," the article added.

Pope John Paul's statement on contraception was widely publicized in Italian newspapers. Many of them were critical of the pope's remarks.

Vocations

By Father Peter M. Escalante



Ministry: What makes a good leader?

Vocations Directors from throughout the country recently met in Seattle, Washington for their annual convention. One of the challenging issues addressed was "qualifications for ministry," which raised many interesting questions.

On the one hand, the danger of creating a model or an ideal of what we are looking for in ministerial leadership in the Church is that we can create an expectation that only Jesus Christ himself could fulfill. Yet on the other hand "wanting to serve the Lord" as one young man who recently "waltzed" into my office said, is simply not enough. If that is all someone can articulate about why he or she wants to be a priest or sister, I begin to ask many questions.

So, what are we looking for? Gathering together the words and wisdom of those who have long been in the work, we can certainly expect a few things. For one, a call to leadership should already begin to manifest itself before one enters a seminary or convent. A young man who says, "I really want to be a priest," yet has never involved himself in the parish community in any leadership role may be attracted to priesthood for the wrong reasons. But, maybe not?

A few other issues important for all of us to think about, whether we are adults encouraging others, or young men and women asking ourselves the questions, are: a willingness to work with others in a collegial way; a growing rootedness in the faith of the church; participation in the Church's sacramental life; an attraction to intellectual growth and pursuits; family-life; relationships; integrated sexuality; the ability to be alone; openness to new ideals; good self-concept; a growing interest in the spiritual life; and a growing relationship with the Lord and a willingness to be of service to others.

These are some of the signs of a journey that will take a lifetime.

Our Christian Way of Life

By Enid Lanyon

Make me a channel of peace

It is always puzzling to me that among Christians there are those who, while seeming devoted to the Church and its teachings and devotions, take a consistently negative view of life — or, for that matter, of people in general. One wonders if, for some of us, the gospel is not the Good News of salvation for all men but the bad news of condemnation for most!

It is hard to see how one can claim to love God and follow His Son and yet take so dour a view of the pople He loved into life and continues to love through death. Surely, if we love Him, we should at least accept His view that **all** people are of unique value and worthy of forgiveness and understanding? The Church should be the last place in which we feel justified in maintaining our terrible prejudices that deny to others what we claim for ourselves, and attempt to limit God and bind Him to our own blinkered vision and narrow judgements!

WE HAVE SO great a need for Christian joy and jubilant affirmation that God's wonderfully inclusive love assures us of our personal value and importance in His scheme of things, that as a community — as a society — we are undermined and diminished by the habitual denial of those who see so much power in the evil around them that they lose the discernment of good within it. It is an indisputable fact that God, being all good and willing all good, allows only that evil to occur and continue that holds within it as a great potential for good. If evil exists it is because He can bring good out of it and expects us to draw good from it also.

We deny Christ, His mission of redemption, His crucifixion and resurrection when we exclude the certain hope of God's promises from those who do not believe or think as we do, but who, for all we know, are struggling through great difficulties to find Him and experience His Love. And it is upon us, the people who make up His Visible Body on earth, that the responsibility to manifest that love falls.

In my own limited understanding, it seems that very often we who are so exclusive and judgmental in our attitudes are insecure in our own faith in God's forgiving love — or perhaps it is only complacency hiding in the guise of humility that expresses itself in the belief that by wearing this, doing that or saying such and such, heaven is assured for us and, by implication, denied to those who do not wear or do or say as we do.

WE SKIRT close to the fringes of superstition or "magic" when we place our faith in little rituals or devotional practices rather than in God's embracing generosity and His power to overcome even our own self-conscious virtue. It is a good thing to remember that although neither thieves nor zealots, tax collectors nor harlots, nomads nor beggars were excluded from Jesus' call to discipleship, Christ reserved His anger for those who tried to bind God to the letter of the law while closing their hearts to the needs of their fellows.

It may be hard to believe that God loves Communists and pornographers, torturers and criminals, other religious sects whom we perceive to be "enemies" of our church, but if we believe the gospels, then we must believe that He does — and equally as much as He loves us "good" and "practicing" Catholics! We cannot even lay claim to be serving Him unless we are also manifesting His open-hearted love and acceptance.

We do immeasurable harm to the Church if, through our attitudes, we give observers cause to equate our "religion" with elitism and exclusivity. If we are given to deploring those who "never see the inside of a chuch," or who "deny Christ" or are "fallen away" or "turned off," we might take time to reflect on the possibility that we may have contributed in some way to their disillusionment. And who among us can honestly claim to reflect the true Christ in all we say and do and are?

From the Archives

By Sister Catherine Louise LaCoste, CSJ

Secularization of the Missions — III

Governor Pio Pico's regulations for the sale and renting of the Missions were issued on October 28, 1845. The decree provided for the sale at public auction of the abandoned San Rafael. The first of the Missions to be secularized, San Rafael was purchased by Antonio Maria Sunol and Antonio Maria Pico for $8,000. Mission Dolores had no claimant. Soledad was purchased for $800 by Feliciano Soberanes. San Miguel was the last of the Missions to be sold. All the property had disappeared, except the buildings, and they were valued at $5,800. William Reed and Petronilo Rios took over. Purisima was purchased by John Temple for $1,100.

The Mission Pueblo of San Luis Obispo was sold to Capt. John Wilson, James Scott and James McKinley for $510 each. There appears to be no record of the sale of the property of San Carlos of Carmel. San Juan Bautista was given to Olivier Deleisseque for a debt the government owed him. San Juan Capistrano was sold for $710 each to John Forster and James McKinley. Santa Cruz and Solano were not named. The remaining missions were to be rented to the highest bidder for a term of nine years.

Mission Santa Barbara was leased to Nicholas Augustus Den and Daniel Antonio Hill for $1,200, then finally sold to Den for $7,500. San Buenaventura was rented by Narciso Botello in 1845 for $1,630 and then to Jose Arnaz for $1,200 in 1846. Santa Inez was first rented to Jose Maria Covarrubias and Joaquin Carrillo for $580 and sold in 1846 for $7,000. San Fernando was leased to Andres Pico and Juan Manso for $1,120 each and later sold to Eulogio Celis for $14,000 on June 17, 1846. San Luis Rey was sold to Antonio Jose Cot and Jose Antonio Barnardino Pico for $2,437 but they both lost possession. San Jose was fraudulently sold to Andres Pico and Francisco Maria Alvarado for $12,000 and later rented to William Reed. San Gabriel was given to Hugo Perfect Reid and William Workman for a debt the government owed them. Santa Clara was granted to Luis Arnaz, Benito Diaz and Juan Castaneda for $1,200 each. San Antonio had Manuel Crespo for administrator in 1835, and there are no records showing that it was sold.

Bishop Garcia Diego died April 30, 1846, from tuberculosis, and some say, from acute depression over the conditions and the sad state of affairs with regard to the Missions. Father Gonzales Rubio, OFM, took over his duties, war between Mexico and the United States broke out. Mexico lost and the American flag was raised and great confusion arose as to the status of all the Mission property and lands.

By the early 1860s, the United States Land Commission, with deeds signed by President Abraham Lincoln, returned some of the lands to the Missions. Of the original 56,000 acres belonging to Mission San Diego de Alcala, only 22.29 acres were returned to the Church. The Land Commission decided that based on an old Spanish law which divided property into two classes, sacred and ecclesiastical, the sacred included church buildings, sacred vessels and vestments; the ecclesiastical included land held by the Church, buildings occupied by the priests, and the gardens. Only some fragments of land were returned.

Moral Perspectives

By Rev. Gerald Coleman, SS

Growing old — I

There are many obvious moral problems facing us today: e.g., the moral acceptability of nuclear war; capital punishment; abortion; war resistance.

These problems are serious and demand thoughtful and careful consideration.

BECAUSE THESE concerns are so public, they receive a great deal of media attention. Because these problems are so far-reaching in their implications, they receive a good amount of national attention.

Recently, I have had the occasion to be involved with a number of women and men who are growing old and who are facing death.

One person said that he now deeply realized the scriptural counsel that when one grows old, others lead you where you do not want to go.

ANOTHER PERSON simply whispered: there's nothing to live for.

A severe moral problem facing so many individuals and families today is the dilemma of growing old. There are some common traits which touch many older people. Oftentimes, there is almost no one they can talk with. This type of isolation creates loneliness, which in turn can stimulate self-pity, depression, frustration, insecurity and disorientation.

These traits are certainly not the possession of all older people. Some persons in this older time of life are very witty, charming, knowledgeable, insightful and incredibly inspiring.

WHATEVER PERSONALITY characteristics color the older person, one emotion which is very often present in them is fear. It can be fear of being alone; or fear of being lonely. Simply because a person is living with other persons, even in one's own family, this fear of loneliness is not necessarily erased.

Recently, a Sister who serves in a home for older people told me that in general the persons in such homes tend to live a long time. Many families know the anguish of trying to find room in one of these homes. Waiting lists are years long.

Why do these people live so long? No one answer provides an adequate response; but certainly is obvious in these homes that **ministry** to the elderly person is taken with great seriousness, a ministry marked with a "listening with care." An essential ingredient in a ministry of "listening with care" is an ability to sympathize or empathize without being patronistic or condescending.

HAVE YOU ever been in a room with an older person and talked **about** the person and never **with** the person? The older person can easily and quickly sense an attitude of objectiveness: i.e., the elderly person has become someone to deal with. In talking with older people, practically unlimited patience is called for. One cannot rush the older person. Be gentle and courteous

In the June 1983 edition of ***Psychology Today,*** Erik Erickson speaks beautifully about the importance of allowing people to grow old with dignity. Erickson, now 81 years old, and the dean of American psychoanalysts, indicates that 30 years ago we tended to speak of "elders," the handful of wise old women and men who faced death with dignity.

We now sustain in the United States a growing number of older people, a factor which has led us to speak of "elderlies." The growing existence of this group, maintains Erikson, means that we need to re-think the role of old age. Because we stress Western culture youthfulness, we now keep talking about "later adulthood," as if being old were funny or bad.

ERIKSON POINTS out that even if one's life was beautiful and wonderful, old age can bring despair and fear. Recent studies demonstrate, that many people simply "hang on" as their birthday approaches, and then decide to die. In other words, death oftentimes results from a conscious decision that "enough is enough."

It is time to ask, then, whether **hope**, or even the simple expectation that life has more surprises in store, is not as vital a factor in living as a healthy cardiovascular system. Every day, old people who are not obviously sick die with the psychological equivalent of folded hands. This is a serious moral problem that we must all face.

What are some necessary facts to know and deal with regarding growing old? The FIRST fact is that depression is the most common mental health problem affecting older people.

SOMEWHERE BETWEEN five and 20 percent of those over 60 suffer from depression. In its severe form it can be deadly.

We will deal with this depression in the next article.

The John Paul II papacy...

Continued from page 1

of his country a heightened awareness of the importance of social justice and human rights following the papal visit to the Philippines in 1981.

POLAND'S FORMAL lifting of martial law last July was, government officials were quite frank to admit, a result of the papal visit a month earlier — though many question whether Polish citizens are actually any better off under post-martial law legislation.

A lasting effect of the 1982 British visit was the decision to establish an Anglican-Roman Catholic commission to discuss a possible reunion between the world's 760 million Catholics and 65 million Anglicans.

Yet papal trips have drawn criticism within the Catholic Church, especially regarding the high cost. About $10 million was spent on the pope's four-day trip to Britain.

To one U.S. priest living in Rome, however, the money is worth it.

"THE COST is a pittance for the publicity the Gospel gets," he said.

Some members of the Vatican staff complain that the pope gives too much attention to his foreign trips and that he should spend more time at the Vatican overseeing Church affairs. They point to such projects as the reform of the Curia, a much-needed streamlining long-promised but with few results yet visible. They raise such issues as the Vatican bank, which was entangled in business interests with Italy's bankrupt Banco Ambrosiano, and say that the pope should keep a closer watch on such things.

THE POPE, however, supports public reporting of Vatican finances and last November backed the appointment of a joint Vatican-Italian government commission to examine the Vatican bank-Ambrosiano affair.

During an ABC television special broadcast last Easter the pope responded to critics of his attention to pastoral journeys abroad.

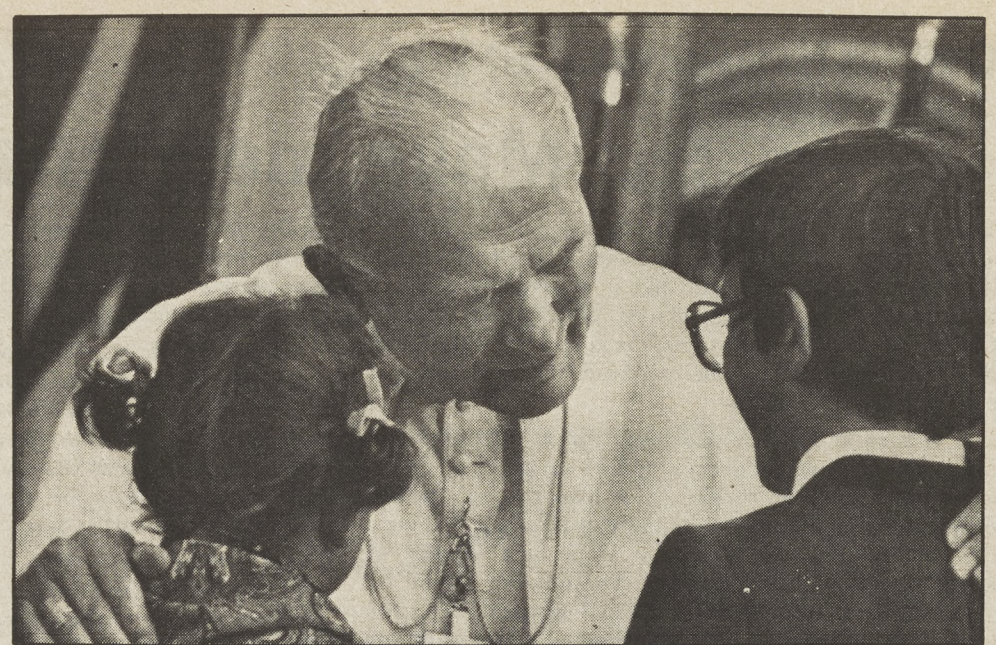
"Yes, I am convinced...that I am travelling too much, but sometimes it is necessary to do something of what is too much," he said.

VATICAN OBSERVERS differ as to just how much the pope learns from his travels. Some feel that the structure of the trips is cumbersome and they say that it needs to be changed to include forums which would permit an actual exchange of views between the pope and lay and clerical representatives.

Others, however, note the fact that the pope consults for long hours with bishops of a country before his visits, in an effort to relate his talks to the particular concerns of a place, and that he converses with a variety of people, clerical and lay, while he is visiting.

"To say that the pope needs to have forums during a trip is a particularly American bias," says a U.S. priest on the Vatican staff. "It's because we think that's the only way views can be exchanged — through town meetings and lobbying. But there is a different type of exchange that goes on during the papal trips, and it's an effective one."

Please turn to page 10



NC photo/UPI

WITH THE CHILDREN — Pope John Paul II speaks to children of Austria's foreign workers during his visit here last month.

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Around the Diocese

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Natural family planning classes in the sympto-thermal method are taught the first and third Wednesdays of each month, 6-7:30 p.m. Can be learned in one evening with follow-up telephone consultations. Cost $25. Offered by Catholic Community Services. More: 231-2828, ext. 40.

Kouples Infertility Dialogue, group support and counseling for infertility, a CCS program, meets when enough people sign up. Info: 231-2828, ext. 40.

Cursillo Singles Ultreya invites singles of all ages to meetings each Tuesday at Catholic Community Services, 349 Cedar St. from 7:15-9:30 p.m. Focus on spirituality. Need not have attended a Cursillo weekend to participate. More: 579-0995.

Retreat for divorced and separated is Oct. 21-23 at San Luis Rey Retreat Center. Suggested donation $50. Reservations: 757-3659, 8 a.m.-4 p.m., Monday-Friday.

Bridge, canasta and Uno, etc., will be played at monthly card party hosted by Stella Maris 183, Y.L.I., Oct. 25 at St. Mary Star of the Sea parish hall, 601 Third St., Oceanside. Donation is $2 and includes dessert and cards from noon-4 p.m. Reservations (by Oct. 21): 757-4819.

Christian Singles, sponsored by Cursillo Singles, will experience **Romans 8,** a scripture-based growth program, Oct. 21-23 at Santa Sophia Church mini hall, 9800 San Juan, Spring Valley. All single adults invited. Details: 579-0995.

St. Patrick's Youth Group luncheon and card party, Oct. 22 at noon. Donation $3.50. Reservations: 291-9122.

Polish October Fest, at All Hallows Social Center, 6602 La Jolla Scenic Drive, is Oct. 22. Dinner and dancing. Donation $8.75. Sponsored by Knights of Columbus Point Loma Council 3947. More: 425-3350 or 275-6528.

Blood Reserve Fund of St. Catherine Laboure parish, will conduct a blood drive Oct. 22 in the C.Y.O. building, 9 a.m.-2 p.m. Anyone can donate to any blood reserve fund at the C.Y.O. building. Each donor receives a t-shirt. Details: 278-4836 or 277-6316.

San Diego Folk Faire will feature the Hawaiian group ***Merry Monarch Festival.*** Sample international foods, cultural displays and demonstrations and entertainment from throughout the world, Oct. 22-23 at Grossmont College, El Cajon, 10 a.m.-7 p.m. Donation $2 adults, $1 children. Sponsored by San Diego Ecumenical Conference.

Oktoberfest '83, sponsored by St. Columba parish, 3327 Glencolum Drive, Serra Mesa, is Oct. 22 from 10 a.m.-7 p.m. and Oct. 23 from 10 a.m.-5 p.m. Games, food, continuous entertainment, plant booth, demonstration by an herbalist (Oct. 22 3-5 p.m.), Las Vegas games. Proceeds go to school fund.

Rummage sale sponsored by St. Pius X Altar and Rosary Society, is Oct. 22-23 from 9 a.m.-4 p.m. and Oct. 24 9 a.m.-noon in McGinley Hall, 36 E. Naples St., Chula Vista.

Harvest Festival and barbecue, held by the Barat Auxiliary of St. Madeleine Sophie's, is Oct. 23 from 3-9 p.m. at the center, 2111 East Madison Ave., El Cajon. Pumpkins, baked goods and crafts sold. Dinner from 5-7 p.m. is $10 adults, $2.50 for children 12 and under. Reservations required for barbecue: 281-0557 or 224-5586.

"Once a Week Father" is a talk planned by a non-custodial father who is a member of the North American Conference of Separated and Divorced Catholics. The meeting is Oct. 24 at 7:30 p.m. at St. James Church, Solana Beach. Cost is $1. More: 755-2545.

Mass and healing service, celebrated by Fr. Jerry Bevilacqua, OSA, is Oct. 25 at 7:30 p.m. at Our Lady of Grace Church, 2766 Navajo Road, Fletcher Hills.

Frontier Museum, winery tour and tasting and antique shops will be experienced by St. Patrick's Seniors, Oct. 26. Cost is $22.75. Details: 282-7109 or 232-0708.

Annual convention of the San Diego Diocesan Council of Catholic Women is planned for Oct. 26 from 9 a.m.-3 p.m. at the Stardust Hotel in Mission Valley. Bishop Leo T. Maher will concelebrate the convention Mass at 11 a.m

Halloween party, an annual event at St. Mary Church, National City, is Oct. 28 from 6 p.m. Dinner, costume awards, games for children and dancing. Tickets available after all Masses.

Ministry of the Word, a 30-hour course with Fr. Steve McCall, Ginger Infantino and Sr. Margaret Mary Meyer begins Oct. 28 at 6 p.m. at St. Mary School, El Centro. Details: 574-6311.

Curso Basico Diocesano basic catechist course in Spanish for those wanting a Diocesan Catechist Certificate. Three sessions beginning Oct. 29 at 9 a.m. at St. Rose of Lima parish, Chula Vista. Fee is $16. More: 574-6314.

Shipmates, the singles group of United Presbyterian Church on Stevens Avenue invites North American Conference of Separated and Divorced Catholics to a Singles Sock Hop, Oct. 29. Details: 942-1956.

Mini C.D.A. Mart will include Christmas ornaments, crafts and baked goods, Oct. 29 from 10 a.m.-6:30 p.m. and Oct. 30 from 7:30 a.m.-2 p.m. at Sacred Heart hall, 2001 Sunset Cliffs Blvd., Ocean Beach. Proceeds will help seminarians, youth ministry and the poor in San Diego. Sponsored by Court Mother of Divine Grace 1687, C.D.A.

Pancake breakfast at St. Therese Social Center, 6061 Camino Rico, Del Cerro, is Oct. 30 from 8 a.m.-2 p.m. for $2. Pancakes, sausage and beverage. Sponsored by St. Therese Mothers' Guild, it will benefit the academy's sports program.

North American Conference of Separated and Divorced Catholics will attend Mass and then have a Halloween party, Oct. 31 at 7:30 p.m. at St. James Church hall, Solana Beach. Children welcome. Costumes recommended. Donation $2. More: 569-8271 or 277-6715.

"Masquerade," the University of San Diego Auxiliary's annual fashion show and luncheon is Oct. 31 at 11 a.m. at the Hilton Hotel. Robinson's will provide the clothes. Reservations: 459-5084.

Educacion Sexual, continuing education for catechists and coordinators, at Solomon Hall, USD, is Nov. 2 from 2-7 p.m. Sponsored by Spanish Ministry Office. Details: 574-6314.

"The Healing Workshop" retreat at San Luis Rey Retreat Center, is Nov. 4-6. Healing power of prayer, scripture and the sacraments explored by team of priests, sister, doctor and nurse. Offering is $85, $15 of which is non-refundable. Info: 582-3100 or 757-3659.

Mass for Peace in Ireland, held monthly, is planned for Nov. 5 at 5 p.m. at St. Pius Church, 36 E. Naples, Chula Vista. Fr. Pat McNamara will celebrate.

First Saturday Mass, offered at the Church of St. Mary Magdalene in Bay Park, is Nov. 5 at 7:45 a.m. Rosary recited after Mass. Info: 279-6977 or 276-3693.

Biblical Institute, led by Dr. Jane Via, will be held at Our Mother of Confidence Hall, 3131 Governor Drive, University City, Nov. 5 from 9:30 a.m.-2:30 p.m. Cost is $4 if registered by Oct. 31 or $5 at door. Offered by the Office of Religious Education and the Office for Evangelization and Adult Education. More: 574-6334.

St. Patrick's Seniors will see the musical ***Oklahoma*** at Sebastian's West in San Clemente, Nov. 6. Buffet included in $26.50 tour price. Details: 282-7109 or 232-0708.

Annual memorial Mass for deceased members of combined courts of Catholic Daughters of the Americas, will be held Nov. 6 at 10:30 a.m. at St. Joseph Cathedral, 1535 Third Ave. More: 281-2446.

Mass and social evening are planned by the North American Conference of Separated and Divorced Catholics, Nov. 7 at 7:30 p.m. at St. James Church in Solana Beach. Cost is $1. Mass will be celebrated by Fr. John Howard. Details: 755-2545.

Singles Fall Fling, sponsored by Catholics Singles Ministry, is Nov. 12 from 8 p.m.-midnight at the Don Room of the El Cortez Hotel. Dancing, no-host bar and hors d'oeuvres. For required reservations, send $10 per person and a self-addressed stamped envelope to Fall Fling — CAC, P.O. Box 83293, San Diego, Ca. 92138.

Join St. Patrick Seniors for ***Meet Me in St. Louis,*** a musical at Lawrence Welk's, Nov. 15 for $25.75. Includes buffet lunch. Call 282-7109 or 232-0708.

Parenting for Peace and Justice will be discussed by Jim McGinnis, founder of the Institute for Peace and Justice in St. Louis, Nov. 19 from 9 a.m.-4 p.m. at St. Martin Church hall in La Mesa. Sponsored by the diocesan Peace and Justice Commission. Info: 461-7928 or 486-0458.

San Sylmar Tower of Beauty Tour, Nov. 22, 7 a.m.-7 p.m. for $18 is sponsored by St. Louise de Marillac Church of Crest. Lunch and tour of Lawrey's Spice Gardens en route. Reservations: 447-4343.

Catholic Charismatic Conference, Nov. 25-27 at Community Concourse. More: 459-3255.

Vatican Art Tours are planned by St. Patrick's Seniors, Nov. 25-29, Jan 9-15, Feb. 3-5, for $155 and up. One tour will stop at 12 missions. Details: 232-0708 or 282-7109.

Advent-Christmas Music Series at St. Brigid Church, 4735 Cass St., Pacific Beach, begins Nov. 27 at 7:30 p.m. with the Otto Feld String Quintet and the Schola Cill Dara. No admission charge.

Mass for peace in Ireland, held monthly, is Dec. 3 at 5 p.m. at St. Gabriel Church, 13734 Twin Peaks Road, Poway. Fr. Charles Dollen will celebrate.

The UCLA Madrigal Singers, directed by Don Weiss, will present a choral program at St. Brigid Church, 4735 Cass St., Pacific Beach, Dec. 4 at 4 p.m. Second part of the 1983 Advent-Christmas Music Series.

Crystal Cathedral's *Glory of Christmas* and ***Ports O'Call*** will be seen by St. Patrick's Seniors, Dec. 8 for $28. Unhosted lunch and dinner stops. More: 282-7109 or 232-0708.

Parade of Lights, Candy Cane Lane in Chula Vista will be toured by St. Patrick's Seniors, Dec. 18 for $22 including meal at Seaport Village. Info: 282-7109 or 232-0708.

Weekend tour of the Vatican Art collection in San Francisco, now being planned by St. James parish, Solana Beach, Feb. 4-5. More: 942-3111.

Items for Around the Diocese must be received in writing by noon the Friday before publication on Thursday of the following week. We can not accept items over the telephone. Mail to: Around the Diocese, *Southern Cross,* P.O. Box 81869, San Diego, Calif. 92138.

Pope John Paul II praised the Knights of Columbus recently for striving "to foster among the laity a better undersanding of their irreplaceable role in the Church, something so greatly desired by the Second Vatican Council." The organization was also lauded for its pro-life activities. The pope made his remarks during an audience with the Supreme Board of the Knights of Columbus, a Catholic fraternal organization in the United States. The pope thanked the organization for its support of family life. "In your own homes and personal professions and through united efforts locally and beyond, you have made important contributions to the mission of the Church and inspired other lay people to similar pursuits," he said.

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To hit or not to hit is the ?

Continued from page 1

warm, genuinely loving relationship with that child.'' From that base, parents are able to decide what is right for the child and what they can tolerate.

WHEN A child feels secure and loved, mistakes made by parents in discipline seem ''small and insignificant,'' he said.

''But most psychologists would say most discipline should not be punitive, but instructional. There has to be some learning, otherwise it is useless. A child should be treated with love, a lot of justice and charity,'' Dr. Sperrazzo said.

Deacon Jack Costello, who serves full-time at Our Lady of the Sacred Heart Church, has 13 grown children he raised with his wife, Ann. A charismatic Catholic, he looks to the Bible for guidance.

HEBREWS 12: 10-11 ''pretty much brings out my attitude when it comes to discipline,'' Deacon Costello said.

It states, ''Our earthly fathers...disciplined us as seemed right to them, to prepare us for the short span of mortal life; but God does so for our true profit, that we may share his holiness. At the time it is administered all discipline seems a cause for grief and not for joy, but later it brings forth the fruit of peace and justice to those who are trained in its school.''

The deacon, who said he is not an expert but just one father who had to find disciplinary measures for his family, said, ''As long as the child knows they are loved by their parents and as long as the parent shows an attitude of love, then whatever approach to discipline that is used is fine.''

DEACON COSTELLO sometimes spanked his children. ''Quite frankly, I did not spare the rod. I did administer corporal punishment...sometimes unjustly on occasions in order to break up a family squabble,'' he said.

''I really believe that at times it is necessary to use corporal punishment at a certain age.'' Until children are old enough to listen to reason, talking is not always enough, he said. From ages five through eight corporal punishment is sometimes needed, he said.

When Deacon Costello administered corporal punishment it was usually with his hand to the seat of the pants. On ''rare occasions'' he used a belt against the buttocks.

THE GRANDFATHER of 41 said, ''I don't necessarily approve of the approach to discipline that some of my children use, (but) a contemporary approach to discipline is not all bad. If I were to do it over, some of the ideas the psychologists have I certainly would adopt. I was never long on listening.''

Gail Guzzardo, a eucharistic minister and member of the Blessed Sacrament parish administration committee, thinks parents change their ideas about discipline as they mature.

She and her husband Rae have six children from 15- to 4-years-old. They had ''absolutely nothing'' planned about discipline before the need arose, she said.

YOUNG PARENTS who have had little contact with children before becoming parents have not learned there are methods more effective than spanking, and tend to opt for ''physical''

Please turn to page 12

In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. Amen.

DUTRA, Elva Pimentel. Mother of Dorothy, Anthony, Johnny and Ronny Dutra, Elsie Carualho, Evelyn Ferreira and Maryjean Rose; sister of Isabelle Cardoza, August and Leonard Pimentel; 31 grandchildren; eight great-grandchildren. Funeral Mass: Oct. 7 at St. Agnes Church.

Goodbody Mortuary

SOHM, Mary Lou. Sister of Kathy Kakecek, Edith, Stanley, Michael, Ronald and Edmond Sohm; daughter of Marie and Stanley Sohm. Funeral Mass: Oct. 8 at St. Therese Church.

Goodbody Mortuary

BAME, William A. Husband of Virginia Bame; father of William A. Bame, Jr.; son of Nora Bame; three grandchildren. Blessing Service: Oct. 10 at Goodbody Blvd. Mortuary.

Goodbody Mortuary

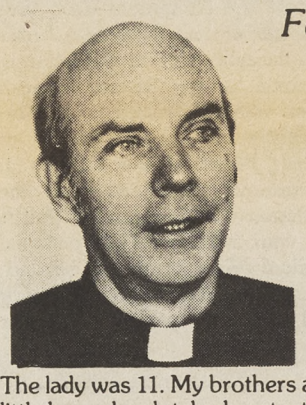
CASTAGNOLA, Catardo (Nini). Brother of Mary Canepa; 11 nieces and nephews. Funeral Mass: Oct. 11 at Our Lady of Rosary Church.

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Father Bruce Ritter

DOES IT WORK?



A lady should never get this dirty, she said.

She stood there with a quiet, proud dignity. She *was* incomparably dirty—her face and hands smeared, her clothes torn and soiled. The lady was 11. My brothers are hungry, she said. The two little boys she clutched protectively were 8 and 9. They were two of the most beautiful children I'd ever seen. Our parents beat us a lot, she said. We had to leave. The boys nodded dumbly. We had to leave, one of them echoed. The children did not cry. After living on the street for two weeks, they did not cry. I struggled to manage part of a smile. It didn't come off very well. The littlest kid looked back at me with a quick, dubious grin. I gave him a surreptitious hug. I was all choked up. I would like to take a shower, she said.

I was in our UNDER 21 Center, checking things out, talking to the kids. They like the Center a lot. What's more, they appreciate it.

A few minutes later a kid who would never win any beauty prizes walked up to me, a typical hugger-mugger nomad, the kind you would never want to meet in a dark alley and the kind you'd like to have beside you if you had to walk down one. Bruce, he said, this is a really nice place, and he began petting me on the shoulder. Thanks a lot, he said, you must have a soft spot in your heart for us kids. I said I did. He said, Bruce, why did you make it so beautiful? I said, because you're beautiful. And he smiled at me. I got more choked up. I can't cry—it's bad for my image—so I was glad when another kid walked over and punched me on the arm and said he really liked the plants and the flowers and his friend who came with him said it was better than the Holiday Inn, and then this little girl said, come see my baby, Bruce. He was 6-weeks-old and lying in the middle of one of our comfortable lounge chairs. He was a cute little kid. She was 16.

I get asked tons of questions about Covenant House and our kids, but there are two questions that, no matter who the audience, I *always* get asked.

The first one, the easiest, is how do you survive in that hell hole. I usually just laugh and talk about how great the kids are and how easy they are to love and what a great bunch of people I live with—my 90 member lay community that prays three hours a day and is just a real joy to be with.

The other, the hardest, is does it work? How successful are you? The way I answer the "does it work" question depends a lot on who's asking it. On who you are and what your own needs are and what you really want to believe and how I can make you believe it.

Professionals in the field of child care get one kind of answer. People who just care about and love kids (like most of you) without the scientific interest of a professional get a different answer. Those who think that somehow *all* street kids are lazy, shiftless drifters and criminals get a third—and shorter!—response.

Professionals like to see the data. I talk to them about our program components and operating principles, discuss the professional credentials of our staff, the demographics of our client population and the types of pathological behavior patterns encountered, and treatment plans.

Most people, though, who really just care a lot about the kids, are more impressed by anecdotal information: facts, true histories, stories that illustrate how a lot of our kids do experience a real change in their ability to love, to be responsible, to speak the truth, and to increase their capacity and desire to be good people, to care about themselves again. I talk about our ability to help about one-third of the kids who come to us make it back off the street: back home with relieved parents, or placed in a good foster home, or in a job with their own apartment, or in the military or Job Corps or another job training program, or back to school.

"Beauty affirms beauty and confirms it and sometimes causes it to happen."

When people who are inclined to be down on street kids ask me the "does it work" question, I get pretty impatient. So I talk more about the reasons why my kids are having such a tough time and why some won't make it. I try to put into perspective our kids' weaknesses and inadequacies. How long did it take us to quit smoking or drinking, or to lose weight? How many times did we promise to be good? How many times did we promise to keep our promises before we did, if we did, until we, too, fell again? I point out that growth and progress are judged depending on where you start from. If you start from the very bottom, then three steps up the ladder is great progress.

So, Bruce, I hear you asking, did Covenant House work for those kids you met in the Center?

My 11-year-old lady and her heart wrenchingly beautiful 8- and 9-year-old brothers? They were easy to help; to place in a foster home where beautiful kids are wanted and loved, and made more beautiful, precisely because they are wanted and loved. My 16-year-old madonna of the streets and her 6-week-old baby? She was easy to help, too, with a successful referral to a first-class mother-child program. For 18 months she'll be taught how to parent the baby she bore. The kid who liked the plants and flowers? He liked the street even more and went AWOL. God, send him back.

The hugger-mugger nomad, the one who smiled at me? He's still with us but I don't think he'll make it and I think he thinks it's already too late for him.

He petted me on the shoulder; he broke my heart with his smile and he knew why we try so hard to make UNDER 21 not only safe and clean, but beautiful. Because he was.

You see, beauty affirms beauty and confirms it—sometimes even causes it to happen for a sad-eyed 17-year-old nomad on the skids.

Did we succeed with that kid? Was it, is it, worth spending your hard earned money on plants and flowers and comfortable furniture so thousands and thousands and thousands of desperate kids who come in out of their smoking, ugly, depraved hell can be confronted by that beauty and know, without a word being said that we loved them? And that God does?

Professionals in child care sometimes give me a funny look when I tell them that God is responsible for taking care of our kids and that if any really good things happen to them, He should get the credit. I don't have any problems about using other values and standards to gauge the effectiveness of our program, but I think we ought to get our priorities straight and first praise and thank God for having loved and helped our kids and for letting us help Him with the job.

Pray for me, please. Please pray, too, for my staff and the kids. We pray for you.

Father Bruce Ritter, OFM Conv., is the founder and President of Covenant House/UNDER 21, which operates crisis centers for homeless and runaway youth.

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Because the street is NO PLACE FOR A CHILD

Pro-lifers urged to drop 'ugly' tactics...

By Susan Nowak

EL CENTRO — If pro-lifers would drop "ugly" tactics and would try to see Christ in everyone, they could be more powerful in effecting political change, Nancy Brown, director of Responsible Parenthood for Catholic Community Services, said.

In a workshop at the Oct. 8 Imperial Valley Religious Education Congress Mrs. Brown traced the history of the rise of feminism and then told how that knowledge can help the right-to-life movement.

DURING THE "Golden Age of Greece" women were considered "less than human," she said. Wives slept at their husbands' feet. A few centuries later "women's position had bettered itself" in Rome. Women were classed with children and did not have to sleep at the feet of their husbands, Mrs. Brown said.

Rome's strong military spread Roman culture and traditions throughout Europe, "and with that the whole position of women" was passed on. Women had no property rights. Men thought women had to be perpetually taught, she said.

When England colonized the United States, women were thought of in much the same manner as they had been for centuries during the Roman Empire. To own property she had to be entirely on her own in the colonies, otherwise she could only own property through a husband, brother, son or other male relative.

IT WASN'T until 1930, when California adopted community property rights, that a woman was legally recognized in the United States as having property rights.

The United States has a history of discrimination against women, Mrs. Brown said. For instance, the Declaration of Independence, a statement of philosophy, used the word "man" possibly to mean "mankind." However, ***The Federalist Papers*** said the word "man" was used to exclude women.

When the Constitution was written there was an argument to include rights protection for blacks and women, but it was considered "too radical" an idea.

AT THE Seneca Falls convention of 1848 women and a few men met to discuss women's place in the United States. They passed 10 recommendations — all but one unanimously. The one urging for women's voting rights passed, but met some opposition by those who considered it radical, Mrs. Brown said.

It was more than 70 years later, 1920, before the Constitution was amended to give women the right to vote.

"Some women felt extremely suppressed and oppressed and depressed over that history," she said. Those women, "feminists" as they became known in the '60s, were impassioned over the sexual revolution, birth control and abortion.

"THEY SAW that they were being oppressed because of their difference — the womb. Anyone who is thinking like that is very likely to be attracted to abortion on demand," she noted.

Margaret Sanger's ideas and Paul Ehrlich's ***Population Bomb*** helped create "a society that was willing to accept to some degree abortion on demand," Mrs. Brown said. In 1972, the landmark Supreme Court case *Roe vs. Wade* upheld abortion as a "right."

When pro-lifers talk to women who favor abortion on demand, they should remember many of them feel "oppressed" by women's history and see abortion as a long-denied right.

"I THINK when you are talking to people and trying to get them to think abortion is wrong, (you should) remember where they are coming from," she said.

If pro-lifers compare the oppression of women to the oppression of fetuses, it makes pro-abortionists think.

"There are very few people who will admit to destroying human life." Most say the fetus is not human, and "that's the same argument that was used to suppress women in Greece, Rome and England."

SINCE LEGALIZED abortion has been around more than 10 years — long enough that some young women have grown up with the "right" — "it is going to be very difficult to get rid of it."

Despite the advances claimed by feminists, there is evidence that "Women are still looking for someone to serve," Mrs. Brown said. She cited a 1975 study by Kristin Luker that was reported in a book, ***Taking Chances: Abortion and the Decision Not to Contracept.***

The author interviewed women at an abortion clinic, 80 percent of whom understood and were exposed to contraception but chose not to use it.

MANY OF the women told Ms. Luker they began by looking for a husband, became sexually active so they would not lose their potential mate and then quit using contraception to become pregnant and force the commitment issue. Usually the marriage does not occur and the women opt for an abortion, Ms. Luker found.

"The need for women to be loved, to be taken care of and to serve apparently is still engrained," Mrs. Brown said.

When talking to people about abortion, Mrs. Brown suggested, "start off from a position of agreement. Most people will agree that abortion is a very bad answer to a very bad problem."

THE VAST majority of people are in the uncommitted middle. Neither the right-to-lifers or the pro-abortionists are going to change their minds, she said.

"You can't get these people if you remain as polemic as the right-to-life people are considered," she said. Everyone should be approached with love. "Christ is in all of us. We were taught that we're to hate the sin and love the sinner," she said, charging that some people against abortion forget that at times.

"You can't call people murderers and then expect to win them over," she said. "If you are going to effectively change politically you have got to do it by using your head," Mrs. Brown noted.

SOME SUGGESTIONS she provided included:

- **Refuse to** argue about abortion in the case of rape, incest and the life of the mother. Those cases represent a "small percentage" of actual abortion cases.
- **Give input** at every level — local, state and federal.
- **Keep the issue** visible, but don't "harass or be ugly...Don't say 'look you've voted like a murderer' " to a legislator.
- **Demonstrate** politely and in an organized fashion. "*Listen* to the opposition so you can attack it later, she said.
- **Let Planned** Parenthood workers know the philosophy on which the organization was formed. Employees usually are proud of their work and feel they are helping women, but might change their minds if they knew the organization's philosophy.
- **Encourage women** to study the issue and to make a decision "she and the baby can live with."

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The John Paul II papacy...

Continued from page 6

SOMETHING THAT'S frequently overlooked in general news coverage of the trips is the pope's emphasis on spiritual issues. Because of the secular news media's preoccupation with political issues, journalists often jump on the pope's references to topical issues.

In Austria last September, one journalist, referring to the Soviet downing of a commercial airplane killing 269 people, said: "Thank God the pope decided to mention the Korean airliner, or we'd have nothing to write about. The rest of this is all religious stuff."

"Religious stuff" though is the pope's main business. He is first of all a pastor, and his prime concern is that people should be close to God, in this world and beyond.

IN POLAND earlier this year, when the pope hammered the government on human rights, he spent the first two-thirds of nearly every talk speaking of interior freedom.

You are free if you do the will of God, was his theme. He developed it by stressing that the passion for freedom from external constraints grows out of that and is important, but interior freedom is primary.

This emphasis on spiritual issues is not confined to his trips.

THE POPE speaks at every opportunity about the importance of prayer. He told U.S. bishops in September that the gauge of the authenticity of religious life was the quality of a person's prayer.

He told the bishops of Austria that they had better get busy because a good number of Austrians are not relating their lives to God through prayer.

Along with an attention to prayer comes a strong emphasis on Church doctrine and discipline, an emphasis which shows little sign of changing. He has told U.S. bishops that they should withdraw their support from any groups advocating women's ordination and told a workshop on responsible parenthood that anyone using artificial means of contraception is usurping the role of God as the master of life.

IN SEPTEMBER he spoke to U.S. priests, reaffirming the value of celibacy.

One puzzling task is fixing the pope's view of collegiality: the process by which decisions are made in consultation with the church at large, particularly the world's bishops.

It's puzzling, some Vatican observers say, because the pope sends out mixed signals as to how highly he regards the process.

ON THE one hand, the world Synod of Bishops was told on Sept. 29 that the pontiff has suggested giving to the synod's decisions binding force in the Church, a significant upgrading from the synod's consultative status. And in talks to U.S. bishops this fall, the pontiff regularly asked them for their open assessment of the concerns of American Catholics.

Yet many of the American bishops say that documents and regulations frequently come out of the Vatican with little prior consultation. They cite last June's statement on essential elements of religious life or the prohibition of girls as Mass servers.

What American bishops want, many of them have said, is more opportunity to dialogue with the pope and the Curia about Catholic life in America: to have a chance to emphasize the strong faith of American Catholics and to explain the basis for some of their concerns.

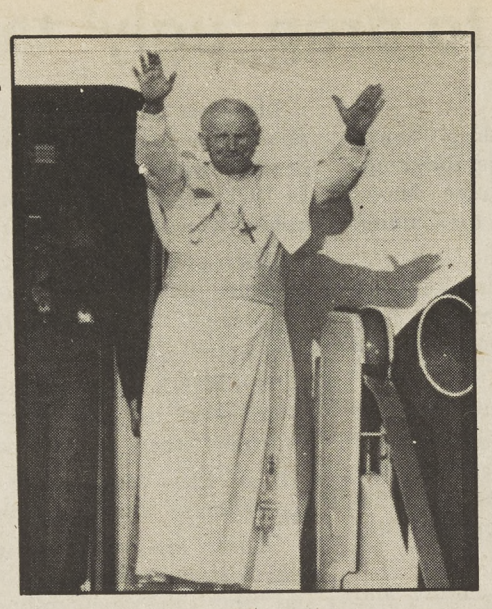
SOME OF the bishops say they would be willing to "trade in" their brief personal visits with the pope every five years for a chance to dialogue with him as a group, and several suggested opening a permanent office in Rome where their own representative could regularly present the American Catholic situation to the Curia.

But Church disciplinary issues are not the topics that the pope, as a world leader, is best known. Throughout the world he has become noted for his emphasis on peace and human rights, reflecting that for most of the world the key moral problems are war, poverty and repression.

On these issues, Pope John Paul has few detractors. The image of him in open confrontation with the Polish government over human freedoms was foreshadowed when he made similar sharp challenges to such people as President-for-Life Jean-Claude Duvalier of Haiti and President Ferdinand Marcos of the Philipines.

SOME CRITICS, however, accuse

Please turn to page 12





NC photos/UPI

FAMILIAR GESTURES — The pilgrim pope is captured in two very familiar gestures: waving to a crowd from an airplane door, and kissing the ground as he deplanes.

The Vatican Collections: The Papacy and Art

Visit San Francisco and the fabulous Vatican Collection on display at the de Young Museum, December 1-4, 1983. 4 days, 3 nights with lodging at the Sir Francis Drake Hotel. Travel via modern air-conditioned, restroom equipped motor coaches. The tour includes round-trip transportation, hotel accomodations, guided tour of San Francisco with optional tours available, admission to the exhibit with audio guide, and Saturday evening Mass at St. Mary's Cathedral. $199 per person, double occupancy, taxes and baggage handling included. **Limited space available.**

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KINDERGARTEN PROGRAM TO BEGIN

Holy Family School is planning to start a Kindergarten Program in January, 1984. Applications are now being accepted. As class sizes are limited, acceptance into the program will be on a first come, first served basis.

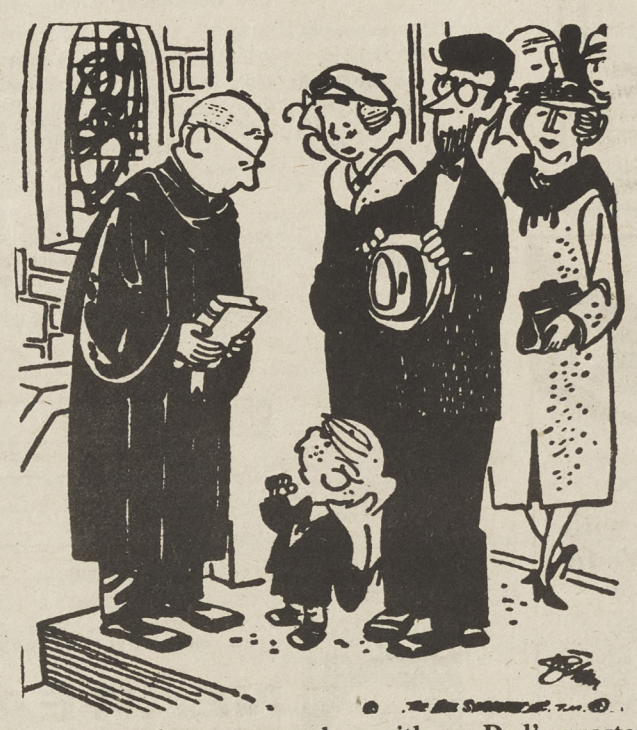
There will be two three-hour sessions. Session I will begin at 8 a.m., and Session II will begin at 11:30 a.m.

A child who is five years of age by December 1 may be admitted into the Kindergarten Program in January, 1984 and then go into Grade 1 in September of 1984.

Parents may register their childen at Holy Family School, 1945 Coolidge St., any school day from 8:30 until 2:30 p.m. A copy of the child's birth certificate and immunization records are needed at the time or registration.

For further details, please call the school — **277-0222.**

Holy Family School
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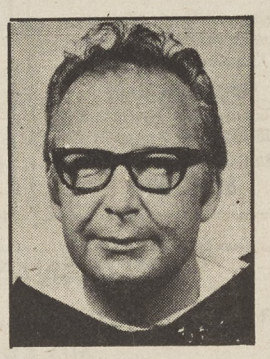
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Obispos Hispanos Llman a Sobre la Herencia

NUEVA YORK (NC) — En un mensaje pastoral emitido el 7 de octubre, los obispos hispanos del area de Nueva York llaman a los hispanos del Noreste a reflexionar sobre los valores de su cultura y el reto de vivir cristianamente.

Hispanidad, Algo que Poseemos para Otros fué emitida para coincidir con la celebración del Día Hispano, un dia festivo de orgullo en la herencia hispana, en su lenguaje, cultura, valores y fe, observado el 12 de octubre.

El Día Hispano, es el tiempo de "examinar la conciencia sobre nuestra respuesta a los retos presentados a nosotros, como hispanos," escribieron los Obispos Auxiliares David Arias de Newark, N.J., Francisco Garmendia de Nueva York y René Valero de Brooklyn.

"Somos una minoría, pero grande en número. El mundo civico y político nos debe ver involucrados de acuerdo," dijeron los obispos.

"Constituimos una tercera parte de los católicos estadounidenses. Nuestra participación debe ser proporcionada," escribieron. La carta fué dirijida a los más de tres millones de hispanos vivendo en doce estados del Noreste y el Distrito de Columbia.

Los obispos explicaron que el examinar los desafios de este tiempo es importante, ya que se acerca el 500 aniversario del viaje de Cristobal Colón a las Américas, el principio del catolicismo en este continente.

"El tiempo ha llegado en que nosotros los hispanos estemos más presentes y más activos en el servicio de la sociedad y de la Iglesia," dijeron. "Tenemos que dar mucho más, aún cuando somos relativamente pobres."

Los obispos citaron que la carta pastoral sobre el ministerio a los hispanos que se está preparando por la Conferencia Nacional de Obispos Católicos y el trabajo continuo de la Iglesia con los hispanos en parroquias del centro de las ciudades, son evidencia del esfuerzo de la Iglesia en pro de la población hispana.

Sin embargo, dijeron, "Nosotros los hispanos no podemos continuar como beneficiarios de la Iglesia, sus consumidores como quien dice. Debemos dar mucho más a la totalidad de la Iglesia Americana."

Los obispos también llamaron a la comunidad hispana estado-unidense a recordar "los sufrimientos y la pobreza de nuestros lugares de origen" y "a lograr mayor solidaridad con nuestros hermanos y hermanas en Latinoamérica."

La unidad de los hispanos en Estados Unidos es amenazada, dijeron los obispos, "por los esfuerzos proselitistas de las sectas religiosas," los cuáles van en aumento.

"Nosotros los hispanos no debemos permitirnos ser seducidos. Cristo continúa viviendo y ofreciéndose a nosotros auténticamente dentro de su Iglesia Católica" escribieron.



TALLER DE LITURGIA — El Padre Pedro Navarra discute los principios litúrgicos básicos y la planeación de la liturgia durante un taller de trabajo patrocinado el sábado pasado por la oficina diocesana de Liturgia y Oración. El taller en español fué efectuado en la Iglesia de San Carlos, Imperial Beach.

Congreso de Cardides Defiende a Ilegales, se Opone a Sanciones Patronales

BALTIMORE (NC) — El Congreso de la Conferencia Nacional de Caridades Católicas pidió la legitimación de los indocumentados y se opuso a las sanciones a los que emplean a indocumentados durante su 69ª reunión anual en Baltimore.

La reunión del 7 al 11 de octubre, que reunió a unos 1,200 participantes de caridades católicas, incluyó oradores y talleres sobre una variedad de causas sociales.

El cuerpo deliberante del Congreso de Caridades también urgió la protección del país para refugiados políticos que huyen de régimenes opresivos y el reconocimiento total de su derecho a emigrar.

Llamó a la Iglesia en Estados Unidos "a ofrecer protección, santuario y servicios a aquellos emigrantes indocumentados y refugiados que no pueden recibir justicia debido a la insuficiencia de las leyes o reglamentos de EE.UU."

Los pronunciamientos salieron menos de una semana después que el Diputado Thomas O'Neill, Jr. (D-Mass.) dijo el 4 de octubre que la propuesta de ley comprensiva no sería considerada por la Cámara durante este año.

La propuesta, pasada por el Senado el pasado mes de mayo, daría estado legal a algunos indocumentados en Estados Unidos y penalizara a los patrones que a sabiendas emplearan a indocumentados.

El Congreso de Caridades también pasó una serie de resoluciones que recorren desde el respaldo a la pastoral de paz de los obispos estadounidenses, a declaraciones sobre alojamiento, el movimiento por la paz, el hambre, la violencia doméstica, el cuidado de la salud de los ancianos y los pobres, los derechos de los homosexuales y el arrojamiento de desperdicios peligrosos.

Oradores, talleres y seminarios enfocaron sobre servicios humanos, especialmente la preocupación por los "nuevos pobres" quienes exigen de los recursos de los ministerios voluntarios en areas de alto desempleo.

En el discurso clave, la teóloga y autora Rosemary Haughton llamó a los participantes a encontrar o desarrollar "alternativas" para dirigir los servicios sociales que emanan en gran parte de ayuda del gobierno.

Recordando su misma experiencia en comunidades cristianas básicas, ella dijo que el "apoderamiento del pueblo," no el dinero ni los recursos, es la principal esperanza de los ministerios sociales de hoy, incluyendo a Caridades Católicas.

El Padre Thomas Harvey, director ejecutivo de Caridades, dijo en una entrevista para el ***Catholic Review***, periódico diocesano de Baltimore, que él está de acuerdo en que el sector voluntario puede hacer mucho más.

Pero él dijo que el gobierno, también, tiene la responsabilidad de proporcionar no solamente para la "defensa común" — como lo está haciendo ahora al participar en la carrera de las armas — sino para el "bien común" de todos sus ciudadanos, especialmente los necesitados.

Entre los principales oradores estaba John E. Jacob, presidente de la Liga Nacional Urbana, quien describió los recortes del Presidente Reagan en los programas sociales como una "amarga herencia" para futuros americanos.

El llamó a los trabajadores de Caridades Católicas a respaldar nuevas iniciativas para empleos y el mantenimiento de ingresos.

En una sesión sobre "El Impacto del Nuevo Federalismo en las Familias y los Niños," un grupo que incluyó al Diputado George Miller (D-Calif.) y a David A. Rust, del Departamento de Salubridad y Servicios Humanos, debatió la función del gobierno al proporcionar servicios sociales.

Tomando parte en una discusión estuvo Matthew Ahmann, director asociado para relaciones gubernamentales de la Conferencia Nacional de Caridades Católicas, quien seriamente puso en cuestión los esfuerzos del gobierno de proporcionar una "red de seguridad" para los pobres y verdaderamente necesitados.

También en la junta anual, Monseñor J. Jerome Boxleitner, director de Caridades Católicas para la Arquidiócesis de St. Paul-Minneapolis, fué electo presidente de la organización nacional por un período de dos años. El sucede a la Dra. Helen McDaniel de Columbus, Ohio.

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This business is conducted by a Limited Partnership.
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Thanksgiving to St. Jude for the many favors granted. I shall continue to spread your word and continue to pray to you. M.Y.B. 10/6,13,20

The John Paul II papacy...

Continued from page 10

him of being "political" while criticizing priests who hold government posts or are involved in partisan political movements.

But one Rome priest who deals regularly with the issue of the church and politics says:

"There's a difference which may be hard to define exactly, but it's a definite difference. The pope is upholding human rights in Poland — and in Central America and the Philippines and everywhere he goes. That is an attempt to influence the actions of government, so I suppose in a sense it's political. But to me there's a big difference between doing that and holding office in a Sandinista government (Nicaragua) or being a member of a guerilla group, and that's the sort of involvement the pope has spoken against."

ON PEACE, the images that come to the fore from the pope's first five years are of him kneeling before the monument to 100,000 atomic bomb victims at Hiroshima, Japan, or standing in England against the backdrop of Coventry's bombed-out cathedral and warning that "war should belong to the tragic past, to history."

Indicative of his anxious concern was his sending of a delegation from the Pontifical Academy of the Sciences to Washington and Moscow in 1981 to present to U.S. and Soviet leaders a scientific scenario of the horrible effects of a nuclear war.

At the five-year milestone of Pope John Paul's pontificate, two things seem safe to predict:

- **The pope** has recovered his health after the 1981 assassination attempt in which he was seriously wounded;
- **The pope** will continue to make news.

AS A newsmaker, he is a journalist's dream. One international wire service reports that before this pope, 25 percent of the copy out of its Rome office was Vatican-related. Under Pope John Paul, 60 percent of the news flow centers on the Vatican, because the present pontiff has so inserted himself into the life of the world.

To hit or not?

Continued from page 8

discipline, Mrs. Guzzardo said.

There are fine lines between a tap, a spank and a beating, she said. As a young mother she tried to stay somewhere between a tap and a spank.

Now she opts for "assertive discipline." She tried Parent Effectiveness Training which is "great if you have children who will listen to you."

ASSERTIVE DISCIPLINE requires Mrs. Guzzardo to call to her children's attention a behavior she does not approve of. She tells them what the punishment will be if they don't stop it by the count of three.

Occasionally she uses a "swift pat on the behind," but "it's not a form of discipline I'm really wild about. I get this little voice that says 'child abuse, child abuse,' " she said.



Photo by Deacon James Steinberg

HALLOWEEN HYJINX — is the name of an all-day celebration and fund-raiser for St. Charles School in Imperial Beach. The Oct. 29 carnival will include food, games, entertainment and a costume contest. Here the St. Charles faculty and principal — we won't say who's who — demonstrate the costumes they'll be wearing that day.

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The Society for the Propagation of the Faith

Reaching out

with Deacon Michael Newman

If Jesus held a benefit dinner

Rarely does a week pass without some mention in the social pages of a benefit dinner put on for a politician. These are anything from $100 to $1000 a plate dinners, used for raising money for re-election.

The evening usually takes a boringly standard form: roast beef dinner, drinks, music, a clever and witty emcee, top table introductions, with rounds of applause and all the euphemisms the emcee can muster and, finally the main speaker who is usually a "name" and full of platitudes to please the patrons.

Missionaries regularly hold benefit dinners, only they don't charge $100 or $1000 a plate. They charge nothing. The dinners are free, to help the starving people around the mission. And there's no top table, nor emcee. But the missionary banquet fills some empty stomachs, which is more than you can say for the political benefit meal.

Maybe we should hold more benefit meals for Jesus. Real dinners, complete with roast beef, VIPs, emcee and all the trimmings. We could have Matthew, Mark, Luke and John along as preliminary speakers, with some extra comments from Paul and Peter, leading up to the main speaker, Jesus.

Come to think of it, that's almost what we have at every Mass, at every banquet of Christ to which we are invited. Only there's no $100 or $1000 a plate. And nobody is refused admission if they don't pay.

Let's imagine we had this benefit dinner, and instead of sending $100 or $1000 to our favorite politician's campaign fund we send it instead to the mission treasure chest, the Mission office. Then those missionaries out there in the bush could hold more benefit dinners for the needy, could make more speeches about Christ and win more adherents to our non-political beliefs.

It's worth a chance, particularly so near to Mission Sunday. I challenge you to send $1000 this week. Or at least $100. And you get a money back guarantee from Himself, many times over. Try it and see.

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